

THE ULAMA OF DEOBAND

Maulana Diyaur-Rahman Faruqi

Madrassah Arabia Islamiya
Cape Town, South Africa

THE 'ULAMÂ OF DEOBAND

Their majestic past

THE`ULAMÂ OF DEOBAND - *Their Majestic Past*

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Tel: 011 413 2786

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E Mail:

darululum@webmail.co.za

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E Mail:

zamzam01@cyber.net.pk

zamzam@sat.net.pk

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

by the Imâm of Logic and Philosophy

**Maulânâ Abdur-Rahîm Sâhib,
Ustâd Dârul'Ulûm Deoband**

At one of the Jalsahs in Bhawalpûr Pakistân, a very famous and dynamic orator, Maulânâ Diyâur-Rahmân Sâhib delivered a very detailed and substantiative lecture on the 'Ulamâ of Deoband. This lecture was well accepted and praised by an appreciative audience. Since the topic was proposed to him, the lecture is very comprehensive, covering virtually every aspect of Dârul'Ulûm Deoband. It also reveals the important aspects of the unblemished lives of the 'Ulamâ of Deoband.

It is quite evident that Maulânâ is well-versed with the merits of good oratorship and he is well able to render a speech rather impressively together with all its etiquette and requisites. His capability of drawing inferences is not only critical but in fact it is philosophical as well.

It is my personal opinion that this book is a mirror which reflects a true image of the senior 'Ulamâ of Deoband. This reflection also portrays that every angle of their lives formed a practical interpretation of the Qurâن and Sunnah. These far-sighted 'Ulamâ planted a seed of prophetic knowledge in the land of Deoband which eventually grew up to be a well-rooted tree in the form of Dârul'Ulûm Deoband. Now its fruit-bearing and shady tree is swaying not only over Asia but as far afield as Africa and Europe.

May Allâh ﷺ grant it a life of eternity and may He spread its blessings even further. Âmîn.

It was very pleasing to note that two intelligent and perceptive graduates of Dârul'Ulûm Deoband, Maulânâ Imdâdullâh Bhâgalpûri and Maulânâ

Zâhid Âsâmi took the initiative to put this informative lecture into a book form thereby transmitting and perpetuating its benefit to others as well. May Allâh ﷺ reward them well.

(Janâb Maulânâ) `Abdur-Rahîm Bastawi
Teacher Dârul `Ulûm Deoband
25 Muharram 1409 A.H.

Foreword
by Maulânâ Muhammad Ilyâs Sâhib Qâsimi

In order to reach the stars and traverse the heights of progress, the pages of history have proven to be the best capital for any nation on the earth. The arduous achievements and theoretical models of their forebears are a source of exaltation, respect and honour for them. From the sincere enthusiasm and hopes of their forefathers, they learn a lesson of courage and dauntlessness.

The book under review is actually a lecture by Maulânâ Diyâur-Rahmân Fârûqi. By compiling this lecture into book form, Maulânâ Imdâdullâh has endeavoured to present this priceless gift to the youth of our nation in particular. The study of this book and a second perusal has left an impression in my heart that this book is the most appropriate prescription for stimulating the dormant spirits of the Muslim youth and for bringing about a spiritual transformation within them.

May Allâh ﷺ accept their endeavours and may He render this book a stairway to their progress. Âmîn.

Muhammad Ilyâs Qâsimi
Madani Nagar
Champa Nagar
Bhâghalpûr

PREFACE

É¼»A ¾Ìmi Ó¼§ ÂÝn»AË ÑÝu»AË É¼» fÀ‡!

“This cradle of Ilm and profession is regal piece of History.

Every flower here is a burning coal and every cypress here is a Minaret.”

Actually, when a man initially endeavours to accomplish an important task, he tends to begin seeing his personal deficiencies and internal defects. His apparent lack of resources and his perception of his deficient knowledge precludes him from reaching his goal because any feat of man is not devoid of any flaw and deficiency. A man is then compelled to doubt whether his intentions will ever be realized or not.

His steadfastness begins to shudder and a ghost of failure overshadows him through which the power of his mind, intellect, hand and pen all become paralysed. However, placing his trust in Allâh ﷺ, he commences his task and forges ahead with the assistance of the Being in whose power lies total success. Ultimately, the divine hand of assistance grasps the hand of this dejected and beloved servant and propels him to his objective. I was also confronted with similar circumstances.

A few days ago, I was listening to a very gratifying lecture on the majestic past of the `Ulamâ of Dârul’Ulûm Deoband. The lecture was so comprehensive and beneficial that my spirits and thoughts soared to unrestrainable heights. I there and then intended to compile this lecture into book form so that on the one hand the people can look forward to a brilliant future whilst on the other hand the world learns of the labourious and unique role the `Ulamâ of Dârul’Ulûm Deoband played in the shaping of India as she stands today.

In fulfilling this objective, I am most grateful to Hâfiż Qâri`Abdul-Halîm Nânotwi, Qâri Ahmad Husain Kathyâri and brother Munawwar

Âsâmi who advised me that the compilation of this lecture in book form would serve as a guiding-torch to a student of history. May Allâh ﷺ reward them favourably. Âmîn.

Hence, I commenced with its compilation. However, I am also very grateful to Maulânâ Zâhid Âsâmi who, in spite of his busy schedule, assisted me whole-heartedly until finally Allâh ﷺ brought this book to fruition. Now the book is finally before you.

Readers! How can I introduce this book to you? All I can say briefly is that this is a bouquet of history which narrates historical facts from various angles and also this is a mirror of history through which the conditions of the past can be compared to the present. This comparative study of the past and the future will then pave the way for a more favourable future.

The orator has added beauty to his garden (speech) with a variety of colourful flowers. He has produced a beautiful garden of personalities, the following of whom are worthy of particular mention:

Hadrat Shâh Waliyullâh Muhaddith Dehlawi (*Rahmatullâhi alaih*)

Hadrat Hâji Imdâdullâh Muhâjir Makki (*Rahmatullâhi alaih*)

Hadrat Hâfiż Dâmin Shahîd (*Rahmatullâhi alaih*)

Hadrat Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaih*)

Hadrat Maulânâ Rashîd Ahmad Gangohi (*Rahmatullâhi alaih*)

Hadrat Shaikhul-Hind Maulânâ Mahmûdul-Hasan Sâhib Deobandi (*Rahmatullâhi alaih*)

Hadrat Maulânâ Ashraf Ali Thânwi (*Rahmatullâhi alaih*)

Hadrat Shaikhul-Islâm Maulânâ Husain Ahmad Madani (*Rahmatullâhi alaih*)

Hadrat Allâmah Anwar Shâh Kashmîri (*Rahmatullâhi alaih*)

Hadrat Maulânâ Shâh Ismâîl Shahîd (*Rahmatullâhi alaih*)

Hadrat Maulânâ Sayyid Ahmad Shahîd (*Rahmatullâhi alaih*)

Hadrat Allâmah Shibli (*Rahmatullâhi alaih*)

Hadrat Maulânâ Abul-Kalâm Âzâd (*Rahmatullâhi alaih*)

Hadrat Maulânâ Muhammad`Ali Jawhar (*Rahmatullâhi alaih*)

Hadrat Mufti Kifâyatullâh Sâhib Dehlawi (*Rahmatullâhi alaih*)

Hadrat Jâfar Thânesri (*Rahmatullâhi alaih*)

Hadrat Wilâyat`Ali (*Rahmatullâhi alaih*)

Hadrat Maulânâ Mamlûk`Ali (*Rahmatullâhi alaih*)

And a number of other`Ulamâ and freedom fighters are mentioned in this book.

The study of this book will leave a person without any doubt that this institute, Dârul`Ulûm Deoband, has produced such unique personalities that history would probably be deficient in presenting others of the same nature. Its perusal will compel a devout Deobandi to agree with the following poem:

*“Those are my forebears, present someone similar to them,
even if all our gatherings were to be brought together, O Jarîr!”*

Some of these leading personalities of Dârul`Ulûm Deoband had elevated the sciences of logic and philosophy. Some of them promoted Fiqh whilst some of them elevated the science of Tafsîr to a status befitting its honour. Some of them raised the banner of freedom and became instrumental in releasing the country from the barbaric clutches of the colonialist English. This is the scene described in this lecture. If this book brings about a hope within the hearts of our youth to ‘bring lushness to their decomposing gardens’ then I will regard this endeavour of mine to have borne fruit.

And only Allâh ﷺ accords divine guidance.

Humble servant Imdâdullâh

Bhâgalpûr - Bihar

25 Muharramul-Harâm 1409 A.H.

This is a lecture by Hadrat Maulânâ Diyâur-Rahmân Fârûqi on the topic 'the history of India and the majestic past of the`Ulamâ of Dâru'l Ulûm Deoband' delivered in Madrasah Jâmiyah Siddiqiyah Bhâwalpûr, on 9 Shâbân 1403 A.H. corresponding to 30 May 1983.

É¼»A ¾lmi Ó¼§ ÂÝn»AË ÑÝu»AË É¼» fÀ‡A

Introduction

Allâh ﷺ says:

“And there should be from amongst you the one who invites towards good.”

At another juncture He says:

“And those who strive in Our path, We will guide them onto Our right paths. And Allâh is with those who perform good deeds.”

At another point in the Holy Qurân, He says:

“Verily, those who say ‘Our Lord is Allâh’, and further they stand steadfast, the angels descend upon them and (they say) ‘Do not fear nor grieve and receive the glad-tidings of the Jannat you were promised. We are your protectors in this world and the hereafter, therein you shall have whatever you desire and you shall have whatever you ask for.’”

Rasûlullâh ﷺ said: “The`Ulamâ are the trustees of the Prophets upon the servants of Allâh ﷺ as long as they do not mingle with the rulers. If they do that, they have shown disloyalty to the Prophets. Beware of them and remain aloof from them.”

Rasûlullâh ﷺ said: “The`Ulamâ are heirs to the Prophets.”

Rasûlullâh ﷺ also said: “The`Ulamâ of my Ummah are like the Prophets of the Banu Isrâ’îl.”

“May numerous salutations descend upon the leader who broke numerous idols.

He who had given the world a message of peace and changed the direction of mankind.

The benefactor of the world who has given us many Ilyâses,
He has given us a code of life, a manifesto, many directions and changed many.

Whenever the name of the leader appears on the tongues of the believers, the mention of his other four beloved ones is indispensable; Abu Bakr, `Umar, `Uthmân and Ali *Radiallâhu `Anhum*,

When all are loyal (to him) then why wouldn't spring reappear in the garden of Mustafâ?"

Respected chairperson, respected `Ulamâ! I am extremely grateful to all of you for coming from far and wide to listen to my speech. With the request of Maulânâ Ghulâm Yâsîn, I have the opportunity once again to visit Bhâwalpûr to deliver a lecture. I was told to speak on the historical facts surrounding the steadfast members of the movement of the freedom of India, the Ahle-Sunnah `Ulamâ of Dârul `Ulûm Deoband. I hope that you will learn numerous historical facts provided you listen to my lecture attentively.

Clash between truth and falsehood

Friends! When we study the pages of Islâmic history, we learn that from the time of Rasûlullâh ﷺ right up to this present day and from Rasûlullâh ﷺ right up to Hadrat Âdam ﷮, there has always been a clash between truth and falsehood. This is a systematic divine phenomenon that not a single era is devoid of the clash between truth and falsehood. Truth, on one hand, comes about in a domain of abject poverty and helplessness whilst falsehood, on the other hand, makes its appearance with transgression, pride, vanity, pomp and splendour, rank and position, and with wealth and power. However, on closer perusal of history we see that Allâh ﷺ has always awarded dominance to the truth which appears in a domain of poverty and helplessness.

The conflict between truth and falsehood has persisted from day one. A student of history should be well aware that history itself judges which are the forces of truth at a particular time and which are the forces of falsehood. A discerning study of these matters will make us realize how the truth appeared and how falsehood lifted its ugly head. Rewind the cassettes of your memory to the history preceding our fourteen-hundred-year-old history and you will see that when falsehood raised its head in the form of Namrûd, truth appeared in the form of Ibrâhîm ﷺ in a domain of poverty and helplessness.

Falsehood came in the form of Firawn and truth in the form of Mûsâ ﷺ and when falsehood appeared in the form of the blood-thirsty Banu Isrâ'îl, truth appeared in the form of Isâ ﷺ.

Falsehood appeared in the form of Caesar and Khosroe, truth came in the form of Muhammad ﷺ. Falsehood appeared in the form of Hajjâj bin Yûsuf and truth appeared in the form of Saîd bin Jubair. When falsehood appeared in the form of Khalîfah Mutaşîm Billâh, truth appeared in the form of Imâm Abu Hanîfah. Falsehood appeared in the form of Mansûr, and truth appeared in the form of Imâm Ahmad bin Hambal. Falsehood appeared in the form of King Nizâmul-Malik and truth appeared in the form of Imâm Ghazâlî. When falsehood appeared in the form of the Fitnahs (mischief) of the Tartars, truth appeared in the form of Ibnu Taymiyyah.

Falsehood appeared in the form of Jalâlud-Dîn Akbar and the truth appeared in the form of Mujaddid Alfî-Thâni. Falsehood appeared in the form of the Fitnah of Anmûzaj, and the truth appeared in the form of Shâh Waliyullâh. Falsehood appeared in the form of Râjah Ranjît Singh and the truth appeared in the form of Shâh Ismâîl. Falsehood appeared in the form of the English and the truth appeared in the form of Shâh 'Abdul-Azîz. Falsehood appeared in the form of the various Fitnahs and the truth appeared in the form of the 'Ulamâ of Dârul'Ulûm Deoband.

Friends! Every era has seen the clash between the truth and falsehood. We have come across many conditions, heard about numerous historical facts, but a student of history will automatically learn who the people of the truth were and how they endeavoured to raise the banner of Islâm in their respective times.

Our conviction over the 'Ulamâ of Deoband

Friends! We are proud to say - and this conviction is as strong as the daily rising of the sun - that the group which is truly the Ahle-Sunnah Wal-Jamâat and staunchly on the truth is this group of the 'Ulamâ of Deoband. We do not harbour a shadow of doubt and we are more convinced than the daily rising of the sun that in these times this group of 'Ulamâ of Deoband are the true heirs to the Prophets. And this is the truthful group who, in accordance to the actual Sunnah of Rasûlullâh ﷺ, confronted the various forces of falsehood.

When the English appeared, they confronted them and when upon their back, their offspring, the Qâdiyânis came, the 'Ulamâ challenged them as well. Whether they appeared in the form of Parwezis or in the form of the opponents of the Sahâbah Radîallâhû 'Anhum, the 'Ulamâ of Deoband challenged them all. Under whichever guise falsehood appeared, the 'Ulamâ of Deoband always raised the banner of the truth in the face of it. This is what Shorish-Kashmiri referred to when he said: "There is no doubt that the presence of Deoband over India is the favour of Mustafâ."

May the mercy of the Almighty continue to shower upon it until resurrection, (the institute) which was founded by the ones guided by Mustafâ.

The spirit of this Madrasah's honour has naturally reached all and sundry out of the beneficence of Mustafâ.

The name of Nânotwi will echo through all the four corners of the globe as he is the one who has distributed the (spiritual) wine from the divine recognition of Mustafâ.”

A glimpse at Dârul 'Ulûm Deoband

Friends! These are all historical facts. Riyâsat 'Ali Zafar mentioned something rather strange when asked about our past. He said: “You are asking me about the history of our pious predecessors? Their history is as follows:

'Every flower of this valley earned the title of 'the sun of the world'.

'Every free-thinker who left this environment earned a rank of 'spiritual leader of the Magi'.

'Every (spiritually) besotted man of this association reached a divinely elevated rank in every field'

'Our legendary stories run from the gardens to the prisons.'

'Over a hundred times we had re-adorned the dishevelled mess of this country.'

'These (spiritually) insane people will inform you of what we had given to the world'

'This sun of the Dîn of Ahmad will shine on the horizons of the entire world'

'This Nâr has always illuminated and it will persist in its refulgence.'

A brief background to Indian History

Friends! I was saying that we should briefly understand the history of India. This will enable us to get a better understanding of the history surrounding our pious predecessors.

Friends! The Indo-Pak subcontinent - a reference to India, Pakistan and Bangladesh - was divided in 1947. Why did this division come about?

The English ruled over India for around three hundred years. Hence the need arose for the 'Ulamâ' to confront the English colonialists. The 'Ulamâ' were imprisoned and hanged for conspiring against the English. Ultimately the English were compelled to leave this subcontinent.

Later on in my lecture I will give you details as to how Pakistan was formed and whose blood was shed in its formation. 'The stomach is not satiated with the last morsel but with the entire roti.' If a man comes right at the end and claims that he has done all the work without even considering the struggle of the preceding two hundred years, then he is mentally defective.

Friends! This is something we have to understand. I hope the learned people will listen to my lecture attentively and they will be forced to accept that until today we were left in the dark. And up to this day we were not informed about the true history of India and what we regarded the true history of India to be like.

The British in India

Friends! In 1601 when the English came to India, Ahmad Shâh Abdâli was ruling over India. He was the last king of the Mogul empire.¹ At that time, Persian was the official language of the entire country. Just in Delhi alone, there were a thousand religious institutes.

In 1601, an East India company trade delegation under the leadership of Vasco Da Gama anchored at Bombay harbour. They requested the government of that time for assistance. They promised to improve trade links with India, export Indian goods to the British market and then reinvest the profits back into India. The Mogul king of that time, Ahmad Shâh Abdâli was very short-sighted and failed to understand the policies

¹ According to my research, Bahâdur Shâh Zafar was the last ruler of the Mogul empire. (Compiler)

of the English. He provided this trade delegation with a number of concessions. He permitted them to put up a number of huge factories. A number of territories and princedoms were handed over to English officers. Up to 12000 acres land were given to each of them with total jurisdiction and authority over the land.

By 1701, a hundred years after the East India company arrived in India, a number of territories were already under British rule. Eventually, in 1717, the English usurped one of the territories of Mysore and appointed an Englishman as governor over the territory.

In a similar fashion, by about 1740, four of the main territories of India fell into British hands.

The birth of Shâh Waliyullâh

During this time, when the British had virtual control over a number of territories, in 1702, in Delhi, a boy was born in the household of Shaikh `Abdur-Rahîm. When this boy opened his eyes, he saw that a number of territories were being ruled over by foreigners, the British. Who was this boy? This boy was Shâh Waliyullâh. *Allâhu Akbar!*

The British came to India in 1601 and Shâh Waliyullâh was born in 1702. By 1740, Shâh Waliyullâh realized that the British had already seized control of four of the main territories.

Friends! I wish to briefly introduce you to Shâh Waliyullâh. Shâh Waliyullâh was the first person in the history of India to deliver a lesson of Hadîth. There was no other lesson of Hadîth ever delivered before him. Shâh Waliyullâh went to learn Hadîth by an `Âlim of Makkah Mukarramah, Shaikh Abu Tâhir Madani and then he returned to India and started teaching Hadîth for the first time in India. As a result, the links of all the various schools of thought in India, be they the Deobandi, the Barelwi or the Ahle-Hadîth, are all academically linked up to Shâh Waliyullâh (*Rahmatullâhi `Alayh*). In India, none of the

schools of thought can be linked to anyone other than him as the teaching of Hadîth commenced with him in that country.

The first translation of the Holy Qurâń

Friends! When Shâh Waliyullâh witnessed the British seizing authority from all four sides, he, for the very first time ever, translated the Holy Qurâń into Persian. Allow me to inform you that in the twelve hundred years prior to this translation, the Holy Qurâń was never translated from Arabic into any other foreign language. He was the first person to translate it into Persian. After him, his son, Shâh `Abdul-Azîz wrote a commentary on the Qurâń in Persian. This commentary is known as *Tafsîr-e-Azîzi*. Thereafter, his other sons, Shâh Raft-ud-Dîn and Shâh `Abdul-Qâdir translated this Qurâń from Persian into Urdu. Up to this day, the translation carried out by the sons of Shâh Waliyullâh form the basis of all the Urdu translations of the Holy Qurâń found in the subcontinent.

Friends! Only the new translations which conform to the translations of Shâh `Abdul-Qâdir and Shâh Raft-ud-Dîn are correct. As for the translations which do not conform to these translations, even today, the government of the United Arab Emirates impounds all these translations because they do not conform to the original translation carried out by Shâh Waliyullâh.

Friends! The work carried out on the Holy Qurâń was first initiated in India by Shâh Waliyullâh. He was the first one to translate the Holy Qurâń and also the first person to disseminate the knowledge of Hadîth in India. Why did Shah Waliyullâh take this initiative? Shâh Waliyullâh realized that if Islâmic knowledge was not propagated, the British government will continue consolidating its sway over India.

Shâh Waliyullâh also wrote a book entitled '*Hujjatullâh il-Bâlighah*'. The 'Ulamâ are quite aware of the fact that in the history of Islâm, nobody had written a book of this nature before Shâh Waliyullâh. He was the

first person to employ the Qurânic verses to portray the economic system of Islâm. He portrayed the fiscal policies of Islâm, the policies of the state and its political system, and the philosophy of gazetting a law etc. This book was plagiarised after seventy years by Lennon and Marx. The principles of this book were plagiarised, the sources of the Qurân and Allâh ﷺ were obliterated and presented with the name of communism. We do have proof to back this claim. Shâh Waliyullâh was the first man to present the economic philosophies of Islâm. His books, *Hujjatullâhîl-Bâlîghah*, *Tâfhîmât-e-Ilâhiyyah*, *Fuyûdul-Haramain*, and other great works are all proof of his erudition and philosophical ideas.

Friends! Shâh Waliyullâh stood up to the challenges of the Fitnah (turmoil) of the Anmûzaj and the Fitnah of the Qarâmiî. He waged Jihâd (battle) against the traditions of the Sikhs and Hindus.

Jihâd against the British

During this time, in 1762, Shâh Waliyullâh left this world. Before his departure from this world, in 1739, he was blessed with the birth of a child, Shâh `Abdul`Azîz. In 1762, after the demise of his father, Shah `Abdul`Azîz succeeded his father in teaching Hadîth. In 1772, when he saw that the British government had seized virtual control of the country, he, for the first time in history, planted the seeds of antagonism against the British. He was the first person to pass a Fatwâ of the validity of Jihâd against the British and their supporters in India. (*Mâshâ Allâh*)

Sultân Tippu

Whilst this Fatwâ was being issued, a man by the name of Haydar`Ali who was a soldier of the British army in India, was blessed with a son. When this son grew up and learnt that the `Ulamâ issued a Fatwâ of Jihâd against the British, he began training a group of volunteers. When he witnessed his people in the shackles of slavery, he was unable to contain his emotions. He assembled a group of volunteers who pledged their

allegiance unto this young man right until their deaths. Who was this young man? He was the son of Haydar'Ali and his name was Fatah'Ali, historically known as Tippu Sultân.

Friends! Due to the Fatwâ of Shâh 'Abdul 'Azîz, in 1772, Fatah'Ali Sultân Tippu initiated the actual Jihâd against the British. In 1792, Sultân Tippu accompanied by his army came to a place called Maranjah Qadam where he invited the British army to come and negotiate some settlement. Nevertheless, they eventually fought four battles in Mysore. Sultân Tippu also engaged in physical combat against the enemy. In fact, towards the end, he was left fighting all alone. The British were, after all, a very cunning nation. When they realized that they won't be able to overcome Sultân's dissension casually, they bought off Sultân Tippu's chief general, Mîr Sâdiq, by tempting him with 22000 acres of land.

Our present condition

Friends! How deviated are we today, here in Pakistan. Look at the condition of this unlucky nation! Today in the colleges and universities, the history of Sultân Tippu is not even covered in full. In fact, the photo in these books depicting the Sultân is not even his photo. The photo printed in the books of history is a photo of a man without a beard whereas Sultân Tippu never shaved his beard all his life. He was quite particular of the Sunnah beard.

The piety of Sultân Tippu

Maulânâ Husain Ahmad Madani *Rahmatullâhi 'Alayhi* writes in his *Maktûbât*: "Sultân Tippu was a Qutub of his time. He was very regular with his Tahajjud Salâh as well."

Why don't you study the letters Sultân Tippu wrote to Sayyid Ahmad Shahîd (*Rahmatullâhi alaih*)? In one of his letters, he writes: "I wish to root out the English from the sub-continent and

establish an Islâmic government.” The philosophy of an Islâmic government on the sub-continent was first established by Sultân Tippu.

Friends! His piety can be gauged from the following incident: after the completion of the Jâmie Masjid he had built at Mysore, he issued a statement that only an ‘Âlim who is a Sâhibe-Tartîb should lead the first Jamât at the Masjid. The ‘Ulamâ know that a Sâhibe-Tartîb is a reference to a person who has not missed five or more Salâh collectively.

When Sultân Tippu issued this statement that only a Sâhibe-Tartîb should lead the first Salâh, all the ‘Ulamâ remained standing in their places. When he saw none of them advancing to lead the Salâh, he submitted: “I did not want to expose this but since I attained puberty up to this day, I did not miss out five Salâh collectively.” (He then went ahead and performed the Salâh.) He was such a pious person and today his enemies keep their dogs’ names after him.

The present-day curriculum has expressed its hostility towards Sultân Tippu. Those who have kept their dogs’ names after him can never be his followers. They are the adopted children of Mîr Sâdiq (his chief general). Right up to this day, there still exists a (cultural) branch of the British family tree in our country. They still prefer British colonialism, British royalty, British culture and a British lifestyle. Those who prefer British culture should emigrate from this country and seek asylum by their (cultural)

‘forefathers’. This country is a country for the anti-British only. Hostility towards the English is embedded in the foundations of this country.

Friends! I am opening the pages of history before you. I hope you will remember these pages of history and gain some benefit from them.

Friends! As I was saying, Sultân Tippu was martyred in 1792 whilst fighting all alone right up to the very end. Friends! He was the same Mujâhid who remarked: “The life of one day of a lion is far better than a life of hundred years of a jackal.” This Mujâhid was martyred at the fort of Mysore whilst his chief general Mîr Sâdiq betrayed him for an allocation of 22000 acres of land.

Friends! Now we have two groups in the field. Understand this well. I wish to express my views more accurately. One group headed by Mîr Sâdiq supported the British whilst the group engaging in hostilities against the British was headed by Sultân Tippu. And who was the person who issued a Fatwâ in support of Jihâd against the British? Shâh `Abdul`Azîz (*Rahmatullâhi alaih*)! If he did not issue this Fatwâ, the movement of the freedom of India would probably never have went off the ground. The movement of ‘the silken shawls’ would probably never have started. The various movements in the sub-continent would not have been initiated. The war of Balakot would not have been fought. Due to the Fatwâ of Shâh `Abdul`Azîz, the Muslims of India

learnt to stand united and fight against the British.

Friends! In 1792, when Sultân Tippu was martyred, the British felt that a major impediment to their objectives was removed. A thorn had been yanked away from their backs. Thereafter Nawâb Sirâjud-Dawlah comes to the battle field. He lead the Muslims in the battle of Pilâsi. This battle persisted for 32 hours non-stop. In this battle also, the British bought off Sirâjud-Dawlah's chief general Mîr Jâfar and also one of the other generals. Sirâjud-Dawlah, like his predecessor Tippu, was also martyred.

In the history of India, we find two groups; one made up of traitors and the other of loyalists. One group was hostile towards the British whilst the other was pro-British. Even up to this day, there are people in this country who are pro-British through and through. The group who was hostile towards the British at that time was made up of the 'Ulamâ of Deoband.

Friends! Understand all this well. I am not in a habit of lengthy preambles. All I am trying to explain is what eventually transpired in India. How did sectarianism come about in India? Who initiated the movement of Ghulâm Ahmad Qâdiyâni? I ask you, how did so many forms of turmoil engulf this sub-continent? What was the role of the estate owners in this country? How did the allocation of up to 22000 acres of land ever come about? Who called 'Atâ-Ullâh Shâh Bukhâri a traitor? Who issued a Fatwâ of Kufr

on Maulânâ Husain Ahmâd Madani? And today, who is initiating the Fitnah of Takfîr (the issue of regarding a major portion of the Muslim population as disbelievers.)? Who is referring to the Imâms of the Haram as Kâfirs? This is a true story which needs to be understood from its very inception up to this present day. If you understand the background to this story, you will understand the philosophy surrounding the hostilities gripping this subcontinent. Listen to the pages of history unfurling before you. Today I am exposing you to the pages of history and you will learn where sectarianism got its roots. You will also learn where the evil people evolved from. I do not wish to mention any names explicitly.

The tyranny of Râjah Ranjît Singh

Friends! At this stage we have two groups; one of the traitors and the other of the loyalists. What happened after the martyrdom of Nawâb Sirâjud-Dawlah? After his demise, Râjah Ranjît Singh became the governor of Punjab. He became the governor in 1840. At that time, the Sarhâd (frontier region) was also part of Punjab. During the course of his rule, Râjah Ranjît Singh initiated a spell of tyranny and aggression against the Muslims. He transformed the court-yard of the Shâhi Mosque into a stable. His aggression did not even spare the honour of women.

Eventually, news of this tyranny reaches Rây Bareli. In Rây Bareli there lived a pious servant of Allâh ﷺ by the name of

Sayyid Ahmad Shahîd.

The four sons of Shâh Waliyullâh

I wish to inform you that Shâh Waliyullâh had four sons. The eldest was Shâh `Abdul-Azîz. The second son was Shâh `Abdul-Qâdir, the third was Shâh Rafiud-Dîn and the fourth son's name was Shâh `Abdul-Ghani (*Rahmatullâhi alaih*). All four of them were Mufassirs of the Qurâن and Mu. All four of them were also Quṭubs (great saints) of their times.

A brief history of the first son has already been mentioned to you previously. He was the person who issued the first Fatwâ of Jihâd in India. Shâh `Abdul-Qâdir and Shâh Rafiud-Dîn were the first to translate the Qurâن into Urdu. The youngest son was Shâh `Abdul Ghani. His greatest miracle was that he was blessed with a son whom we today refer to as Shâh Ismâîl Shahîd.

Friends! Shâh Ismâîl Shahîd was a grandson of Shâh Waliyullâh, nephew of Shâh `Abdul-Azîz and the son of Shâh Abdul-Ghani (*Rahmatullâhi alaihim*).

When Râjah Ranjît Singh was appointed governor, Sayyid Ahmad Shahîd left Rây Bareli for Delhi. He acquired `Ilm under the guidance of Shâh `Abdul-Azîz. Whilst Sayyid Ahmad Shahîd was acquiring `Ilm, Shâh `Abdul-Azîz's nephew, Shâh Ismâîl Shahîd, became a Murîd (disciple) of

Sayyid Ahmad Shahîd.

The two Barelis

Friends! In India we have two big cities (with similar names). One is Rây Bareli and the other is Ultâ Bâns Bareli. Sayyid Ahmad Shahîd was born in Rây Bareli and the history of the other Bareli you are well-acquainted with. I do not wish to repeat it at this stage.

Jihâd against Râjah Ranjît Singh

When Sayyid Ahmad Shahîd of Ray Bareli heard of the aggression of Râjah Ranjît Singh against the Muslims, he made an appeal to the Muslims to submit their names for Jihâd. He informed all his disciples that Jihâd against Râjah Ranjît Singh has become obligatory upon us. Finally in 1826, together with 750 Mujâhidîn and 10 000 disciples, he sets out from Rây Bareli. Before Sayyid Ahmad Shahîd set out from Rây Bareli, he had already despatched his student Shâh Ismâîl Shahîd to Punjab in order to investigate the conditions of the Muslims. Shâh Ismâîl Shahîd verified the reports of the tyranny being carried out against the Muslims and the transformation of Musjids into stables.

Immediately in verifying this report, Sayyid Ahmad Shahîd issued a statement of Jihâd. A big group of volunteers - which increased at times and decreased at times - joined the forces of the Mujâhidîn.

This force left Bareli and treading its way through the mountain passes of Khaybar and Jûlân finally landed in Peshawar in 1827. You will be surprised to learn that they conquered Peshawar in the very first attack.

After their conquest, the next morning, Shâh Ismâîl Shahîd stood at the market place in Peshawar and announced: “From today onwards, the government of Amîrul-Muminîn Sayyid Ahmad Shahîd will be in control of Peshawar. With immediate effect, the government imposes a ban on liquor, gambling, illicit entertainments, theft, opium and marijuana.”

This announcement was made by the student of Sayyid Ahmad Shahîd, Shâh Ismâîl Shahîd. It was on Sunday the first of May when he imposed a ban on liquor in Peshawar. According to my research on history, a hundred and fifty years after Shâh Ismâîl Shahîd, when his spiritual son Mufti Mahmûd comes to power in Peshawar, he again imposes a ban on alcohol. The day he swore an oath and banned alcohol was also on Sunday the 1st of May 1972. On the 1st of May 1827 Shâh Ismâîl Shahîd imposes a ban on alcohol in Peshawar and again on the 1st of May 1972 in the very same Peshawar, Mufti Mahmûd imposes a ban on alcohol. This is a historical coincidence? This is a non-ending stimulating story of our pious predecessors.

Friends! In 1827 when Peshawar fell into the hands of the Mujâhidîn, they advanced further into enemy territory and

captured Shankkyari, Itmanzi, Akorah and continued further. During the course of their conquests, a representative of Rajâh Ranjît Singh comes to Sayyid Ahmad Shahîd and conveys the Râjah's message: "Shâh Sâhib!" he pleaded, "You will be in total control of all the areas you have conquered. Please do not go any further. Put a stop to all further conquests." Sayyid Ahmad Shahîd replies: "O Ranjît Singh! I did not come out with a lust for territorial aggrandizement nor am I spurred by a lust for power. I came to deliver the Muslim people from your barbaric tyranny and oppression. As long as your tyranny persists, Sayyid Ahmad Shahîd may be torn to pieces, but he will not move an inch backwards." This was Sayyid Ahmad Shahîd (*Rahmatullâhi alaih*)'s slogan.

Sayyid Ahmad Shahîd

Friends! Sayyid Ahmad Shahîd was not an ordinary person. You may study the entire history of this subcontinent. I can safely claim, as far as my research is concerned, apart from Shâh Waliyullâh, this subcontinent hasn't produced a greater Wali and Pîr than Sayyid Ahmad Shahîd (*Rahmatullâhi alaih*). He had 400 000 disciples. 2,6 million Sikhs converted to Islâm on his hands. Such a great personality that 350 000 Kuffâr accepted Islâm after reading his student's book, *Taqwiyatul-Imân*. You probably never set eyes on such a great man. It has been narrated about him that if he had to stand before a crowd of people, just by beholding him, they would all repent from their sins even if the crowd numbered

a few hundred thousand people. Just by looking at his face, a disbeliever would accept Islâm. A boozer and adulterer would immediately repent from his sins. He was a very pious Wali of Allâh ﷺ and a Quṭub of his times. During the course of his student days under the tutelage of Shâh Abdul-Azîz, when he opened his book one day, he couldn't see any letters in it. When he complained of this to his Ustâd, Shâh Abdul-Azîz Sâhib, he consoled him: "Allâh ﷺ will make you independent of the 'Ilm of the books and award you with 'Ilm from His side." This was a reference to 'Ilme-Ladunni (Allâh-inspired knowledge) which was bestowed upon him.

The battle of Balakot

Friends! He was no ordinary man. Nonetheless, he rejected this offer put forward by the Râjah and continued advancing. At some places they stayed for a month whilst at certain places they camped for up to six months. Finally, on the first of May 1831, this group reached the mountains of Balakot. Balakot is in Pakistan not in India. You may go and visit the place. I have also seen this place with my sinful eyes. Just recently on the fifth of May, with the grace of Allâh ﷺ, I delivered a lecture on the very same mountainous area of Balakot. I also told the inhabitants of Balakot that these were the very same mountains where over a hundred years ago, the memories of the battles of Badr and Uhud were refreshed. These were the very same mountains where the martyrs had shed their blood. Today in Pakistan there are

some ill-fated people whose perceptions leave me dumbfounded. Look at the lamentable state of this country. There are some people here who issue Fatwâs of Kufr upon Sayyid Ahmad Shahîd and Shâh Ismâîl Shahîd (*Rahmatullâhi alaihima*). They refer to these personalities as contemptuous and also as agents of the Sikhs. I would like to comment that when a person speaks, he at least thinks and then speaks. However, here it seems as though the very substance of thinking is depleted. How can he be an agent of the Sikhs? He stood up against them and fought right up to the very end. He did not retreat by allocating some land to himself as others had done before him. In fact he fought them right until he was decapitated. His tomb is still in the bazaar area of Balakot up to this day. And the tomb of Sayyid Ahmad Shahîd's student, Shâh Ismâîl Shahîd, is about a mile from this bazaar on a mountain. At the foot of this mountain, there is a river flowing as well. His head lies buried in one place, his limbs are buried separately whilst the other parts of his body are buried in graves scattered all about the mountain. A traitor will never sacrifice his body to bits and pieces like this. An agent would have been well protected and escaped unscathed. An agent would not have scattered his body parts all around the mountain.

Sayyid Ahmad Shahîd was no ordinary man. On the first of May 1831 they landed on the mountains of Balakot and they set up camp that night on the mountain. One of the local villages betrayed the Mujâhdîn to the forces of Râjah Ranjît Singh. They launched an attack at night from the back of the

mountain. On the fifth of May, whilst Sayyid Ahmad Shahîd was in Sajdah in Tahajjud Salâh, he was beheaded by the enemy. On the same day, Shâh Ismâîl Shahîd takes command of the battlefield and he went on fighting for the next four days.

O you who belittle such a great man! O you foolish ones! Did you ever hear of a man who had such intense love for Rasûlullâh ﷺ? When a Sikh verbally abused Rasûlullâh ﷺ, Shâh Ismâîl Shahîd retorted: “By Allâh! I will not die till I have beheaded you.” Allâhu Akbar! He swore an oath. It appears in the Hadîth that Rasûlullâh ﷺ said: “There are such pious and devoted servants of Allâh ﷺ in this Ummah that if they swear an oath upon Allâh ﷺ, He will ensure that their oaths are realized.” If they swear an oath that it will rain tomorrow, then Allâh ﷺ makes it rain just so that their oaths are realized.

Friends! Shâh Ismâîl Shahîd was a very pious soul who was intoxicated with divine love as can be ascertained from his statement, ‘I will not die till I have beheaded you’. When Shâh Ismâîl Shahîd was attacked with a sword by an enemy of Rasûlullâh ﷺ, his head got severed and fell to the ground. In spite of him being decapitated, he miraculously still holds onto his sword and runs after the enemy of Rasûlullâh ﷺ. From a distance of about a furlong (\pm 200 metres), he hurls the sword upon the enemy. The sword finds its way right through the enemy’s body and he falls to the ground.

Thereafter, Shâh Ismâîl Shahîd also falls to the ground.

Friends! Only after he kills the enemy of Rasûlullâh ﷺ, he falls to the ground. Who can be a greater lover of Rasûlullâh ﷺ than him?

Study the books of Shâh Ismâîl Shahîd (*Rahmatullâhi alaih*). Read his book ‘*Mansâbe-Imâmat*’. Study his book ‘*Taqwiyatul-Imân*’. Your Imân will be reinvigorated. An aversion towards Bidâh (innovations) will be created in your heart. You will be distanced from Shirk (polytheism). O you who claim that he was disrespectful to Rasûlullâh ﷺ! Study the poems he has compiled on the admiration of Rasûlullâh ﷺ. By Allâh! Every stanza is such that it will leave the reader cold. The love he expressed for Rasûlullâh ﷺ will render a man enraptured by divine ecstasy. This was the rank of these personalities.

Nevertheless, Sayyid Ahmad Shahîd was martyred on the fifth of May and Shâh Ismâîl Shahîd on the ninth on the mountains of Balakot. 450 Mujâhidîn under the leadership of Shâh Ismâîl Shahîd were also martyred on these mountains. Only about 100 Mujâhidîn survived this battle. Amongst the survivors were Maulânâ Muhammad Jâfar Thânesri, Maulânâ Wilâyat `Ali, Maulânâ Mamlûk `Ali, and Maulânâ Yahyâ `Ali (*Rahmatullâhi alaihm*).

This incident took place on the mountains of Balakot from

the first of May up to the tenth of May 1831. Even today, if you look at these mountains with concentration and deep reflection, you will be able to see the blood of the martyrs flowing on these mountains.

Friends! This battle is referred to as the ‘Battle of Balakot’. And these Mujâhidîn are referred to as the ‘martyrs of Balakot’.

‘Ulamâ meet for freedom of India

Friends! This battle in which these Mujâhidîn were martyred lasted from the first up to the tenth of May 1831. And a few of the Mujâhdîn returned safely after this date. After 1831, when the Ulamâ realized that the British government was getting more and more fortified in the country, they called up a number of meetings first. Many warriors gathered from all parts of the country and many decisive battles were fought against the British. This continued for some time. In 1856, a meeting of all the senior Ulamâ of India was called up in Delhi. This meeting was attended, amongst others, by Maulânâ Jâfar Thânesri, Maulânâ Wilâyat Ali, Maulânâ Hâjî Imdâdullâh Muhâjire-Makki, Maulânâ Muhammad Qâsim Nânotwi, Maulânâ Rashîd Ahmad Gangohi and Hâfiz Dâmin Shahîd (*Rahmatullâhi alaih*)m. In this meeting Maulânâ Qâsim Nânotwi is reported to have said: “Aren’t you aware that the British are sitting right on our heads. They have laid a snare of their rule throughout the country. Be prepared for some rather decisive battles against them. We will either be

cut to pieces or fight against them right up to the end. We will not allow the British to live in this country.”

As Maulânâ Nânotwi mentioned this, one person stood up and remarked: “Hadrat! We are very few in number and our resources are very limited.” Hadrat Nânotwi gave him a very momentous answer: “Is our number less than the number of the Mujâhidîn of Badr?” The moment he uttered these words, a spirit of Jihâd was rekindled in their hearts.

Friends! On the words of Hadrat Nânotwi (*Rahmatullâhi alaih*), a firm decision was made to free India from the clutches of the British. In the history of India, two major wars played an important role in her freedom from the British; the first was the War of Independence which took place in 1857 and the second was the war of ‘the red shawls’. The foundation for the second war was laid by Maulânâ Nânotwi’s student, Maulânâ Mahmûdul-Hasan (*Rahmatullâhi alaih*). And the foundation of the War of Independence (the first one), was laid by the student of Hâji Imdâdullâh, Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaihma*).

14000 ‘Ulamâ are sent to the gallows

Friends! This was one of the most decisive battles fought against the British in India. About fourteen thousand ‘Ulamâ were executed after this battle. I will furnish you with the historical facts surrounding this battle.

Friends! There is a group here in Pakistan which is always considerate to the British and partial in their favour. They claim that the battle of 1857 was not actually a battle but it was a mutiny. In our books also, it is referred to as a mutiny. Those who prefer to please the west refer to it as a mutiny. (We will call it a battle). Today also the 'Ulamâ should oppose this and fight for their independence. How could this be a mutiny. This was a battle for independence headed by Hâji Imdâdullâh Muhâjire-Makki and Maulânâ Qâsim Nânnotwi (*Rahmatullâhi alaihma*).

Friends! The battle of independence of 1857 was fought on two fronts; one in Ambâlâ under the leadership of Maulânâ Jâfar Thânesri and the other in Shâmli under the leadership of Hâji Imdâdullâh Makki (*Rahmatullâhi alaihma*).

Friends! You will be surprised to learn that the 'Ulamâ took active part in these battles. Catapults and gunfire was used against them. Many of them lost their lives as martyrs. Maulânâ Muhammad Dâmin was also martyred. Maulânâ Rashîd Ahmad Gangohi (*Rahmatullâhi alaih*) and Maulânâ Qâsim Nânnotwi sustained injuries. Many others were also martyred in this battle. However, due to their limited resources and due to the betrayal of a few people, the 'Ulamâ failed to win this Battle of Independence of 1857. Although they lost the war, they did not lose the spirit of freedom abounding within them. The spark of freedom failed to be snuffed out. The spirit of freedom remained alive. The 'Ulamâ did not throw in the towel and surrender to the

imperialists.

The imperialist endeavour to snuff out the spirit of Jihâd

At the termination of this battle of 1857, the British viceroy to India requested his own ministers and counsellors of India to submit a report on how they can firmly secure the British government's hold over India in the post-war period.

One of the leading politicians of India, Doctor William Yur submitted a report to the viceroy. I wish to inform you of the contents of this report. He wrote: "Of the entire population of India, the Muslims are the most spirited and vigilant. The battle of independence was fought mainly by the Muslims. As long as the Muslims cherish the spirit of Jihâd, we will not be able to impose our rule upon them. Hence, first and foremost, the snuffing out of this spirit is imperative. The only way this can be achieved is by weeding out the 'Ulamâ and by eradicating the Qurân."

Acting on this advice, in 1861 the government launched a campaign against the Qurân. 300 000 copies of the Holy Qurân were set alight by the government. Thereafter, they made a resolution to eradicate the 'Ulamâ.

An English historian, Mr. Thompson writes in his memoirs: "From 1864 to 1867, the British government firmly resolved to eradicate all the 'Ulamâ of India. These three years are one

of the most heart-wrenching periods of Indian history. The British hanged 14 000 `Ulamâ to death. From Chandi Chowk of Delhi up to Khaibar, not a single tree was spared the neck of the `Ulamâ. The `Ulamâ were wrapped in pig-skin and hurled alive into blazing furnaces. Their bodies were branded with hot copper rods. They used to be made to stand on the backs of elephants and tied to high trees. The elephants would then be driven away and they would be left hanging by their necks. A makeshift gallows was set up in the courtyard of the Shâhi Mosque of Lahore and each day up to eighty `Ulamâ were hanged to death. The `Ulamâ were at times wrapped up in sacks and dumped into the Râwi river of Lahore after which a hail of bullets would be pumped into each sack.”

Thompson writes further: “As I got into my camp at Delhi, I perceived a stench of putrefied flesh. As I stepped out and went behind my camp, I saw a blazing fire of live coals. I saw a group of forty naked `Ulamâ being led into the fire. As I was witnessing this scene, another group of forty `Ulamâ were brought onto the field. Right before my eyes, their clothes were taken off their bodies. The English commander addressed them thus: ‘O Molvies! Just as these `Ulamâ are being roasted over this fire, you will also be roasted. To save yourselves, just one of you must proclaim that you were not part of the 1857 uprising of freedom. I will release all of you the moment I hear just one of you affirming this.’”

Thompson writes: “By the Lord who has created me! Not

one of the `Ulamâ said any such thing. All of them were roasted over the fire and another group was also brought and roasted over the blazing fire. Not a single `Âlim surrendered to the demands of the British.”

Today some people here in Pakistan claim that Pakistan was formed through the efforts of so and so. I know there are efforts underway to prove this claim. Let me ask these people who are unaware of the history of their predecessors, if Pakistan was really formed with the efforts of those whom you mention, then what about the 14000 `Ulamâ who were hanged to death? What about their sacrifices? Why did they fight and achieve martyrdom? Why did they sacrifice their necks? Did the sacrifices of these `Ulamâ play no role in the formation of Pakistan?

Are you not aware of the historical role played by Shâh Ahmad Madârisi? When he was hand-cuffed and presented to an English officer, the officer burst out crying and said: “Shâh Sâhib! You are my Ustâd. I read a certain Arabic book under your tutorship in Madras. We are authorised to release you only if you proclaim just once that you took no part in the 1857 uprising of freedom. I will release you now if you just say this once.” What an astounding response this elicited from Shâh Sâhib: “O my English student! I will not go against Rasûlullâh ﷺ just to save my life.”

These were great people! Oh! These were superior personalities! A poet laments:

*“Alas! These mere desires of the tongue,
the exiles, the difficulties, the restrictions and the compulsions.
The hard times, if we have to forget them, how can we forget them?
You are inclining your heart towards the English, how can you incline your heart
towards them?”
How can you be so passionate about them (the English)? How can you emulate
their habits and fashions? How can you adopt their ideologies?*

Friends! After the war of 1857, Maulânâ Jâfar Thânesri was sentenced to death by hanging. Maulânâ Yahyâ `Ali Sâhib’s beard was shaved off. When Maulânâ was sentenced to death, he was brought over from the jail at Ambala to Lahore. What was his condition when he was thrown into the Kotlapit jail at Lahore? Alas! How saddening! Maulânâ writes in his history of Kâlâ Pâni: “Our hands were manacled, our feet were in shackles. Our clothes were in tatters. Iron bars were secured around our waists. In this condition we were escorted on foot from Ambala to Kotlapit jail in Lahore. The moment we entered Kotlapit jail, the superintendent remarked: “These Mullas will not renounce their activities in this manner. This is not sufficient for them. Confine each of them to iron cages.”

Maulânâ Thânesri writes: “A special iron cage was made for each one of us. Blood was flowing from our hands and feet. They threw us into these cages made of sharp-edged iron bars. We couldn’t even lie down nor sit in these cages. We

were then dumped into the dungeon of the prison. After some time, we were deposited into one of the coaches of a goods train and informed that we were to be hanged at the district jail of Multân.”

Hadrat Thânesri writes further: “We were despatched to Multân in the same coach all the way. It took us three months from Lahore to Multân. At some places the coach would wait ten days and at some places up to a month. This was in the midst of the summer season with hot winds blasting against us. When we reached Multân station, we were blind-folded and escorted to the district jail of Multân. By the same evening we were informed that we would be executed the next morning. That night we rejoiced and were unable to contain our happiness.

Exiled to the black waters

The next morning, an English officer came and asked us: “Molvies! What’s happening to you? You are rejoicing when soon you will be executed?” Hadrat Thânesri gave him a wonderful reply: “We are rejoicing because we are sinners and we always thought that we would die on our beds uncertain whether our sins will be forgiven or not. However, now we will die the death of a martyr. As you execute us, we will find ourselves present at the Hawd (pond) of Rasûlullâh ﷺ.”

Alas! The white man replied: “Molvies! The death you are

so passionate about will also not come to you so easily. You will not even be put to death. You will be sentenced to fourteen years each to the black waters.”²

Maulânâ says: “When our execution order was changed, I involuntarily uttered the following poetic words:

“The one eligible for the hereafter received a sentence of further detention.”

What can I say, Oh! As I was being released I got left out.” In other words, if I was executed, I would have been released. He described execution and death as a release from this world. As he was being released, he got left to stay in this world. These were very great and strange people.

As Maulânâ Thânesri was being led away to the black waters, his wife and children were summoned for a final meeting with him. Maulânâ narrates: “My eight-year-old son came to prison to visit me. As he set his eyes on the manacles of my hands and the shackles on my feet, he burst out crying. My wife also started weeping very bitterly. I addressed them thus: “Children! There is no need to get agitated over anything. If Allâh ﷺ spares the life of your father, he will return to you and if He does not spare his life, then we will meet at the Haude-Kawthar.” What a

² A reference to the Andaman Islands off the coast of India where Indian prisoners were despatched during the British rule.

marvellous answer he gave them. They were great people. The extent of their sacrifices cannot be recounted sufficiently. Their sacrifices continued right until 1867.

Friends! From 1864 to 1867, the British annihilated all the 'Ulamâ of India. Really speaking, there were no 'Ulamâ left in India. By 1867, not a single religious institute remained. You would be quite astonished to learn that in 1601, when the British arrived in India, there were a thousand Dîni institutes in Delhi alone. By 1867, they didn't leave a single Madrasah standing in the entire sub-continent. Shâh Waliyullâh's Madrasah, Madrasah Rahîmîyyah, was bulldozed to the ground by the English. Not a part of it was left standing. By 1867, not a single Madrasah was left. As a result, 'Ulamâ were becoming scarce.

The establishment of Dârul 'Ulûm Deoband

Around this time, Maulânâ Muhammad Qâsim Nânotwi (*Rahmatullâhi alaih*) saw Rasûlullâh ﷺ in a dream wherein he instructed him to establish a Madrasah in the village of Deoband. According to this glad-tiding, on the fifth of Muharram, 30 May 1866, Maulânâ Muhammad Qâsim Nânotwi (*Rahmatullâhi alaih*) laid the foundation of a Madrasah in Deoband under a pomegranate tree. This Madrasah is called Dârul 'Ulûm Deoband and its students are referred to as the 'Ulamâ of Deoband.

Friends! This Madrasah was established to resist the English. Why was this Madrasah established? To annihilate British culture from this country. Why was it established? So that the Muslims can become well-acquainted with their cultural legacies.

Friends! This is something to think about. Maulânâ Qâsim Nânotwi was a student of Maulânâ Mamlûk `Ali. Maulânâ Rashîd Ahmad Gangohi was Maulânâ Qâsim's class mate. Maulânâ Mamlûk `Ali had two students; one Maulânâ Muhammad Qâsim Nânotwi and the other was Sir Sayyid Ahmad Khan. Maulânâ Mamlûk `Ali's first student, Maulânâ Qâsim Nânotwi established a Madrasah at Deoband whilst the second student, Sir Sayyid Ahmad established a university at Aligarh.

The achievements of Dârul `Ulûm Deoband

When I analyse our history of the last one hundred and fifty years and study the past of the Madrasah of Deoband and the university of Aligarh, I see that the Madrasah of Deoband has become a university which has produced great philosophers, Mujâhids, Imâms, Mujtahids, anti-English militants and warriors. It produced a Muhaddith like Allâmah Anwar Shâh Kashmîri, a propagator like Maulânâ Muhammad Ilyâs, a wise man like Hadrat Thânwi, a great Mufti like Mufti Kifâyatullâh and many other great `Ulamâ who published outstanding books on Tafsîr, Hadîth, history

and a number of commentaries on virtually every subject. They established other Madrasahs and Musjids throughout the world. Dârul `Ulûm Deoband has universalized the culture and traditions of Islâm. On the other hand, when we look at Aligarh university, which philosopher did it produce? I know that it produced people who greet the British. (People who adhere to English traditions.)

In order to change the direction of Aligarh university, Shaikhul-Hind delivered a lecture on its campus and addressed the students: “O you young Muslim university students! Where are you heading? You are becoming more and more inclined towards English culture. What is happening to you? I have come to you, come let us rekindle the spirit of Muhammad bin Qâsim and fight the British (culture).

Following this lecture, (some change came about) and then it produced people like Maulânâ Muhammad `Ali Jawhar, Shawkat Ali, Hasrat Mohâni and Shibli (*Rahmatullâhi alaih*)m.

Friends! The Dârul `Ulûm of Deoband played a cardinal role in preserving the culture, tradition, honour and the social status of Islâm in the Indo-Pak subcontinent.

Maulânâ Qâsim Nânotwi's devotion to Rasûlullâh ﷺ

Friends! This is not something insignificant. Make an

analytical study of Islâm. Study the history of Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaih*). May Allâh ﷺ shower his grave with millions of mercies. In regards to him, Shorish says:

“He continued guiding the people to the right path of the interceder of all the worlds (i.e. to the path of Rasûlullâh ﷺ).

He continued transforming polytheism to monotheism.

The flag of Islâm, like a luminous cloud, continued fluttering from every wall of the idol-houses (temples).

In this place and time he is matchless in his saintliness.

He continued chanting the adherence to the Sunnah of the best of mankind”

In regards to Shaikhul-Hind (*Rahmatullâhi alaih*), he writes:

“He continued confronting the adversities brought on by the vicissitude of life. And in Malta, he continued chanting the chant of love and loyalty.”

These were our predecessors and this is their legacy they have left for us. Today there are people in Pakistan who say that Maulânâ Nânotwi was rude and unmannerly. I would have pointed out exactly who these people are but I am not in a habit of verbally picking on others. I believe in Maulânâ Qâsim Nânotwi who was brimming with Ishqe-Rasûl (love and adulation for Rasûlullâh ﷺ). Every action and statement portrayed his adulation for Rasûlullâh ﷺ. The same Qâsim

Nânotwi who goes to Madinah and addresses the grave of Rasûlullâh ﷺ thus:

*“I would like to sacrifice myself a thousand times for you in Madinah,
So that even if I had to die I would not be separated from you.”*

This was the extent of his love and devotion towards Rasûlullâh ﷺ. When someone asked him why he does not visit the inner chambers of the tomb, he replied: “I am not as yet permitted.” When he finally went in and emerged smiling on the third day, he was asked what transpired. He replied:

“My Master was so gracious and kind to me that he filled my kurta-tails for me even before I could spread them out. (He gave even before I asked)”

“What a great favour he has conferred upon me, the wine has taken effect even before consuming it.”

Today, in this country we find people claiming that the same man, Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaih*), was rude to Rasûlullâh ﷺ. They say that he was of the opinion that the Imâms of the Haram are disbelievers. (Na’âuzu Billâh!). It has been reported that when Maulânâ Qâsim Nânotwi went to Madînah Munawwarah, he removed his shoes at a distance of seven miles before Madînah. When cautioned about getting injured with the stones, he replied: “I have removed my shoes lest my shoes trample upon the ground

treated upon by the blessed feet of Rasûlullâh ﷺ.”

Look at the precaution he had taken. How can he be rude to Rasûlullâh ﷺ when he was so cautious of trampling the ground with his shoes upon which Rasûlullâh ﷺ had treading? How can a person who loves Rasûlullâh ﷺ to this extent ever say that the Imâms standing in his place in the Haram are disbelievers? How ironical?

Friends! Some people are even critical of Maulânâ Rashîd Ahmad Gangohi (*Rahmatullâhi alaih*). Alas! The man who imparted the lessons of Hadîth for forty years. The personality who disseminated the message of prophethood for forty years! Whilst imparting a lesson of Hadîth one day in the court-yard, it started raining. As he continued teaching, the students picked up their books and fled indoors. Maulânâ Rashîd Ahmad Gangohi spread out his turban on the ground and began piling the students' shoes onto it. When asked what he was doing, he replied: “I am picking up your shoes because you came to learn the Hadîth of Rasûlullâh ﷺ. I am not picking your shoes up, I am picking up the shoes of the guests of Rasûlullâh ﷺ.”

This was the magnitude of the devotion he had towards Rasûlullâh ﷺ. On one occasion, he was presented with dates of Madinah Munawwarah. Hadrat picked them up, placed it on his eyes, started kissing them and went on saying: “These are the dates of Madinah, these are the dates of Madinah.”

(He ate the dates and then said:) “Don’t dispose of the seeds on the ground. These dates are very blessed.” He kept the seeds aside and daily he used to pulverise a few seeds with the aid of a mortar and pestle and place part of it in his mouth. Someone asked him: “Hadrat! These are only the seeds of the dates of Madinah Munawwarah. What’s in the seeds?” He replied: “You are commenting about the seeds! As far as my beliefs are concerned, I have firm conviction that even the soil of Madinah has curative properties.”

Our academic links in the field of Hadîth

Friends! Today the people say: “The Madrasah at Deoband was only put up the other day. We are around from long before that.” However, I have already pointed out to you the reasons behind the establishment of Dârul `Ulûm Deoband. This is only a Madrasah. Spiritual lineage does not run through a Madrasah. Spiritual lineage runs from Rasûlullâh ﷺ. We are proud of the fact that we are spiritually and academically linked right up to Rasûlullâh ﷺ. Our Shaikh and spiritual guide, Maulânâ Muhammad Qâsim Nânotwi acquired knowledge from Shâh `Abdul-Ghani and he acquired Ilm from Shâh Ishâq and he from Shâh `Abdul-`Azîz and he from Shâh Waliyullâh and he from Shaikh Abu Tâhir Madani and he from Allâmah Muhammad bin Ahmad - author of Majmaul-Bihâr- and he from Shaikh Husâmud-Dîn - author of Kanzul-Ummâl- and he from Shaikh Rabî bin Tabî and he from Imâm Abu Îsâ Tirmizi and he from Imâm Bukhârî and he from Hadrat Hammâd and he from `Abdullâh

bin Mubârak and he from Abu Hanîfah and he from Anas bin Mâlik and he from `Abdullâh bin Mašûd Radîallâhu `Anhum and he from Rasûlullâh ﷺ. This is our academic link right up to Rasûlullâh ﷺ.

Our spiritual links

People of other parties claim that the Khânqâhs are in their hands. To that I respond: “Wilâyat (spirituality and sainthood) is also in our hands. Maulânâ Rashîd Ahmad Gangohi acquired Wilâyat (spiritual guidance) from Hâji Imdâdullâh and he from Mianji Nûr Muhammad and he from Shaikh `Abdul-Bâri and he from Shaikh `Abdur-Rahîm and he from Shaikh `Abdul-Hâdi and he from Shaikh `Izzud-Dîn and he from Shaikh `Abdul-Quddûs and he from Shaikh `Abdul-Haq Rotalwi and he from Shaikh Jalâlud-Dîn Thânesri and he from Khwâjah `Alâud-Dîn Sâbir Kaleri and he from Bâbâ Farîd Ganj Shakar and he from Khwâjah `Ali Ajmeri and he from Khwâjah Muînud-Dîn Chisti and he from Sultân Khudârâ Bâsri and he from Fudail bin `Iyâd and he from Hasan Bâsri (*Rahmatullâhi alaih*) and he from Hadrat `Ali Murtadâ Radiallâh `Anhu and he from Rasûlullâh ﷺ. We are proud of our spiritual order reaching right up to Rasûlullâh ﷺ.

You must have heard the poetry compiled in honour of Rasûlullâh ﷺ by other poets. However, the words compiled by our Pîr, Hadrat Nânnotwi (*Rahmatullâhi alaih*) are unique in their nature. (Let us examine the poems written by other poets first.)

Habîb the poet says:

“In the Takbîr, in the Kalîmah, in the Salâh, and in the Azân, we found with

*the name of the Almighty, the name of Muhammad
And Ādam, in the lofty levels of paradise found inscribed on a celestial tree the
name of Muhammad ”
Ask the lovers of the pleasure in this name, refreshed is he who takes the name
of Muhammad ”*

Another poet, Ahmad Nadîm Qâsimi said something rather strange. He says:

*“With the advent of Hudâr, the world has reached its Creator.
The world has emerged from the darkness towards light.”*

Friends! Zafar`Ali Khân says:

*“I am wandering around Yathrib (Madinah). I am kissing the porch of the Nabi
ﷺ.*

*I am drinking the wine of the love of Muhammad and swaying about, may the one
making me drink be safe.”*

Zafar`Ali Khân also said:

*“The star of the creation which has broken out from the utter darkness,
the resplendence of its first light is you.”*

Many poets have compiled poetry in honour of Rasûlullâh
ﷺ but Maulânâ Qâsim Nânotwi’s compilation is matchless.

He says:

“There are thousands of hopes and aspirations but the greatest hope is that my name be included amongst the dogs of Madinah.”

Hadrat Nânotwi’s poem is worth deep contemplation. I will place all the rest of the poems on one end and Hadrat Nânotwi’s poetry on the other end. He says:

“From the Nâr of the Almighty’s will. The first thing to be created was the form of Muhammad

*And from the same form, light was requested and the entire universe beautified
He is Muhammad and Ahmad and Mahmûd and Shâhid (witness) and Mashâid (witnessed).*

Although he has been raised with the unlettered, his Ilm and wisdom is boundaryless.

His mercy is borderless and his intercession is beyond our comprehension.

Every kingdom created in the universe has been embellished with his mercy.”

In regards to the intercession of Rasûlullâh ﷺ, he says:

“O Qâsim! Why should I be grieved about the day of resurrection?

He is my master and my guide.

In whose lap Jannat has been established and in whose hands Kawthar has been placed”

Shaikhul-Islâm in Madinah Munawwarah

Let us study the life of Maulânâ Husain Ahmad Madani (*Rahmatullâhi alaih*). He taught Hadîth for eighteen years near the Rawdah (tomb) at Madinah Munawwarah. He was the man who used the hair of his beard to sweep the area around the Rawdah. He was the man who used to pick up the melon peels disposed off on the streets of Madinah, soak them in water and consume them and say: “This act is sufficient for my deliverance (from the fire of hell).”

The same Husain Ahmad Madani who taught Hadîth for eighteen years was arrested together with his Ustâd Shaikhul-Hind (*Rahmatullâhi alaih*) for taking part in the ‘movement of the silk-shawls’. As he was being led away from the Rawdah, he burst out crying and said:

“May the scenery of your Rawdah remain shining, may the grate of your Rawdah remain safe.

“May we also be awarded the devotion of Abu Zarr and may we be bestowed with the spirit of Bilâl Radîallâhu `Anhumâ.”

Shaikhul-Hind and his students' academic feats

Maulânâ Muhammad Qâsim Nânotwi established Dârul 'Ulûm Deoband on the 30 May 1866. The first Ustâd to be appointed at this institute was Mullâ Mahmûdul-Hasan and the name of the first student to study under him was also Mahmûdul-Hasan. This student studied under his Ustâd, Mullâ Mahmûdul-Hasan and also acquired 'Ilm from Maulânâ Qâsim Nânotwi (*Rahmatullâhi alaih*). Mahmûdul-Hasan who came as a student turned out to become one of the leading figures in Indian history and also in the movement for the freedom of India. The same student, Mahmûdul-Hasan is referred to as Shaikhul-Hind (*Rahmatullâhi alaih*). He is also referred to as one of the founders of the greatest movements in India. (A reference to the movement launched by the Muslims against British colonialists.)

Amongst his students, there were people like Maulânâ Ashraf Ali Thânwi (*Rahmatullâhi alaih*) who was an author of a thousand books. One of the students of Shaikhul-Hind was Maulânâ Ubaidullâh Sindhi whom the British exiled (to the Andaman Islands) for twenty five years. When he left the country, his beard had just started growing and when he returned after 25 years, his beard had already turned white. One of the students of Shaikhul-Hind was Mufti Kifâyatullâh Dehlawi (*Rahmatullâhi alaih*). When his Fatwâs were presented to the 'Ulamâ of Egypt, they submitted: "We

haven't come across an 'Âlim of this calibre anywhere in the world." Amongst his students was Maulânâ Anwar Shâh Kashmîri (*Rahmatullâhi alaih*) who wrote a commentary on Bukhâri Sharîf. Today this commentary is being printed under the auspices of the Saudi government. They say that nobody else has compiled an Arabic commentary on Bukhâri of such prominence.

One of Shaikhul-Hind's students was Maulânâ Muhammad Ilyâs (*Rahmatullâhi alaih*), the founder of the Tablîgh Jamât. Friends! He was a short and frail man. He was very humble and down to earth. When he first took the message of the Tablîgh Jamât to Panipat, the residents of Pânipat smacked him a few times. As a result he fell unconscious to the ground. Upon regaining consciousness, he told the people: "You will have to go to the Masjid once and listen to the sayings of Nabi ﷺ."

Why was he beaten and smacked? He was not beaten because he was weak. He was beaten because Rasûlullâh ﷺ was beaten in Tâif. He was beaten because Rasûlullâh ﷺ was also beaten in the streets of Makkah. If Rasûlullâh ﷺ was not beaten in Makkah, by Allâh, Ilyâs wouldn't have been beaten either. He was very devoted to the Sunnah path. All our predecessors were very staunch followers of the Sunnah.

The funeral of Shaikhul-Hind

Maulânâ Shaikhul-Hind Mahmûdul-Hasan passed away in 1921 at Delhi at the home of one of his Murîds, Hakîm Ajmal Khan, a very famous Hakîm. His body was brought over from there to Deoband. When he was placed on the Ghusal-board for Ghusal and his clothing was removed, the people saw practically no flesh on his waist and back. He was only skin and bones. They all burst out crying.

When Maulânâ Husain Ahmad Madani, who was teaching Hadîth in Calcutta at that time, came to Deoband, the people informed him of Hadrat Shaikhul-Hind's condition. They told him that Hadrat had no flesh on his body, only skin and bones. He also burst out crying and said: "Shaikhul-Hind asked me not to divulge this secret. When Hadrat, my Ustâd, was taken as prisoner to Malta, the British officer used to take him to one of the dungeons where he would brand his back with hot iron-rods and demand: "Mahmûdul-Hasan! Issue a Fatwâ in favour of the English!" He would continue subjecting him to this cruel punishment until Hadrat would fall unconscious. When he would come to his senses, he would say: "Englishman! Even if I am emaciated, no problem. I am an heir to Bilâl Radîallâhu `Anhu. Even if my skin is peeled off my body, I will not issue a Fatwâ in your favour." This was the spirit of their `Ishq (ardent love and devotion) for Rasûlullâh ﷺ.

One of the students of Shaikhul-Hind was the founder of the

Tablîghî movement, Maulânâ Muhammad Ilyâs (*Rahmatullâhi alaih*). His Tablîghî Jamaât has today reached 165 countries throughout the world. Who could prevent him from his work? Great people are actively involved in this mission although some others had endeavoured to put a stop to it. Great personalities have established this movement and nobody can prevent this movement from forging ahead. This Jamaât has left from Karachi and went up to Hyderabad and back. Nevertheless, this is a long story. Nobody is able to prevent the people of truth spreading the true message.

Maulânâ Shabbîr Ahmad `Uthmâni

One of the students of Shaikhul-Hind (*Rahmatullâhi alaih*) was Maulânâ Shabbîr Ahmad `Uthmâni (*Rahmatullâhi alaih*). Some people are of the opinion that the `Ulamâ of Deoband opposed the formation of Pakistan. I will explain this later on. Your vision is only limited to opposition and hostility. Your vision does not go beyond this to the compliance of the `Ulamâ of Deoband. Don't you realize that if Allâmah Shabbîr Ahmad `Uthmâni did not support Qâide-`Azam (the great leader - the title awarded to the founder of Pakistan, Muhammad Ali Jinnâh) the formation of Pakistan wouldn't have come about. If Shaikhul-Islâm Allâmah Shabbîr Ahmad `Uthmâni did not go to Salhat and lecture the people, if he did not go about the sub-continent with Qâide-`Azam, the formation of Pakistan would have still been a dream.

Friends! Maulânâ Ashraf Ali Thânwi who was a patron of

Dârul `Ulûm Deoband also supported Pakistan. Shaikhul-Islâm Maulânâ Shabbîr Ahmad `Uthmâni who was a Shaikhul-Hadîth at Dârul `Ulûm Deoband also supported its formation. Mufti Azîzur-Rahmân who was a Mufti at Dârul `Ulûm Deoband was also a supporter of Pakistan. Maulânâ Zafar `Ali `Uthmâni who was a Shaikh of Tafsîr at Dârul `Ulûm Deoband also supported Pakistan. At the formation of Pakistan, the Pakistani flag was hoisted for the first time in Lahore by Allâmah Shabbîr Ahmad `Uthmâni and in Dacca by Maulânâ Zafar `Uthmâni (*Rahmatullâhi alaihma*). When the first legislative assembly was formed in Pakistan, Allâmah Shabbîr Ahmad `Uthmâni was elected the head of this assembly. When Qâide Azam passed away, his Janâzah Salâh was performed by Allâmah Shabbîr Ahmad `Uthmâni (*Rahmatullâhi alaih*).

Friends! All these things are not visible to you? Only the opposition of the `Ulamâ of Dârul `Ulûm Deoband is visible to you? As far as I am concerned, if the `Ulamâ of Deoband did not support Qâide Azam, the formation of Pakistan wouldn't have come about. Nevertheless, there is some other point which I respectfully wish to draw your attention towards. Before the formation of Pakistan, there were some `Ulamâ who were opposed to partition. We are not grieved nor agitated with this view as this was merely a difference of opinion. All they had differed in was how Pakistan should be formed. They argued that Pakistan should be formed in this manner and not in this manner. Such difference of opinion does not constitute treachery. I would require a lot

of time to explain to you what actual treachery is.

The objective of the formation of Pakistan

Those who opposed the partition merely opposed the method of partition. Maulânâ Abul-Kalâm Âzâd also opposed the method of formation. Maulânâ Husain Ahmad Madani also differed in its formation saying that religiously-inclined people should lead the country so that the requirements of the Kalimah are implemented. So the person opposing the method of formation is not treacherous as some people claim.

Treacherous are the other groups of people. Friends! 36 years ago, prior to the formation of Pakistan, the people were shouting slogans of forming an Islâmic government. 36 years have passed. After the death of Qâide Azam, those who have torn the Kalimah Tayyibah to shreds, those who make a mockery of Khatme-Nubuwwat, those who allowed these anti Khatme-Nubuwwat scoundrels to flourish in this country, those capitalists landlords, those Anglophiles who were bought off by the English with land, those English landlords who have exercised total control over this country for the last 36 years, they are the treacherous ones in actual fact.

A difference of opinion is not treachery. Yes, an opposition to the ideology is the greatest form of treachery. The 'Ulamâ

only differed in their opinions. You have been shouting out slogans in favour of this ideology but today, after 36 years, you were unable to promulgate this ideology in this country. What, are you the most treacherous in this country? The people who are unable to institute this (Islâmic) ideology are deceiving the masses of this country and those who deceive the masses are the most treacherous people.

Another ill-fated destiny of this country is that after the establishment of Pakistan, a number of voluminous books have been compiled on the movement for the formation of Pakistan. These books provide detailed explanations of the feats of some of the people who took part in the movement. Some of them earned the title of Shâh whilst some of them the title of Bahâdur etc. So and so used to do this and so and so was very close to Qâide Azam and a host of other feats are mentioned in these books. Qâide Azam has left this world and it was his ardent desire to make this an Islâmic state. We do have sufficient proof to substantiate this claim. Nevertheless, friends! This is something we have to understand. After the death of Qâide Azam, people have messed around with the honour and dignity of this country. They have ruined this country. An unconscionable editor of a certain newspaper in Lahore, is also one of the culprits. I have challenged him right there in Lahore and in other parts of the country as well. I said to him: “You regard yourself as one of the leaders of this country. Who is more treacherous than you are? You are an editor without any conscience. For the last 36 years you have been instrumental in ruining the

moral fibre of this country. You have accommodated explicit pictures of women and film stars in your newspaper. You have paid homage to dancers and actors who are largely responsible for vilifying Islâm! In order to boost circulation of your newspaper, you have complimented your newspaper with pictures of immodestly-dressed women!"

This group who accuses the others of treachery is the most treacherous group in this country. They are the feudal lords of this country. The 'Ulamâ made great sacrifices even before the formation of this country. They were even exiled from the subcontinent. In order to institute the ideologies of this country, in 1962 Mufti Mahmûd presented the law of the Qurân before the legislative assembly. The 'Ulamâ were sincere in the ideology supporting the formation of Pakistan. The 'Ulamâ were sincere in their efforts behind this country. They were sincere and they are still sincere.

Maulânâ Husain Ahmad Madani had opposed the formation of Pakistan due to a difference of opinion on just one of the issues. You, the editor, regard yourself as one of the leading personalities of this country. What did you achieve in the last 36 years? You consider the sacrifices of Husain Ahmad Madani to be of no significance? By Allâh! You will not be able to match the dust of his shoes! A man who taught Hadîth for 18 years near the Rawdah at Madinah Munawwarah. A man who produced 165 Khalîfahs (spiritual successors). A man whose students number more than forty thousand 'Ulamâ. Just imagine, forty thousand 'Ulamâ! This

is not an insignificant number.

Maulânâ Madani before an English court

The same Husain Ahmad Madani who, in 1926, was brought before an English judge at Beina hall in Karachi and asked: “Husain Ahmad! Did you issue a Fatwâ prohibiting the Muslims from enlisting in the army?” He replied: “Not only did I issue that Fatwâ in the past, the same Fatwâ is still currently applicable.”

Muhammad `Ali Jawhar was also present at this hearing. May Allâh ﷺ shower his grave with countless showers of mercy. This Muhammad `Ali Jawhar wouldn’t have turned out as a Jawhar (gem) if he was not favoured with the spiritual company of Shaikhul-Hind (*Rahmatullâhi alaih*). By Allâh! This Muhammad `Ali Jawhar, imbued with the spirit of Shaikhul-Hind went to England and for up to fourteen hours at a time, he used to lecture in English. He used to say: “I would never go to a country which is a slave to another. When I die, don’t bury me in a slave country.” He passed away in England and, in accordance to his wishes, he was buried in Jerusalem.

Nonetheless, Muhammad `Ali Jawhar was also present at this hearing in Beina hall. When Maulânâ Husain Ahmad Madani reiterated his Fatwâ on the prohibition of enlisting in the army, Muhammad `Ali Jawhar held the knees of Maulânâ Husain Ahmad Madani and begged: “For Allâh’s sake, change your views.” Maulânâ replied: “Muhammad `Ali Jawhar! If I changed my views today, by Allâh, the Îmân

of the people will also change! Today I am unable to change my views.” He then left the hall.

Friends! Maulânâ Husain Ahmad Madani was now confronted with another problem. Threatened with assassination, he was prohibited by the British to lecture in public. In the Khilâfat conference held in Karachi, despite the people’s insistence that he would not appear on stage, he appeared on stage with his Kafan under his arm. About nine hundred thousand people had gathered for this conference. The English cannons were stationed all around the conference area. As Maulânâ appeared on the stage, he addressed the English in the following poem where he symbolises their cannons with nightingales and their cannon-shells with roses. He says:

“The nightingale bears a rose petal in its beak.”

As he uttered these words, it has been recorded that the crowd burst out shouting slogans for the next half hour. The rest of the poem is as follows:

“The nightingale bears a rose-petal in its beak.

Where will the grave of the proud martyr be?”

He addressed the English further on:

“Regard us not as toys and destroy us,

“We are also the creation of some being.”

*“In the midst of the English cannons our leader continues to chant the prohibition of joining the British forces,
the tree of freedom which was irrigated with blood has finally come to bear fruit.”*

Maulânâ Madani is banished to Malta

These were great people who confronted the British here in this subcontinent. Maulânâ spent four years in a Maltese prison. Look at the steadfastness of this man. During the course of these four years, nineteen members of his household had passed away (probably murdered). When he eventually receives a letter informing him of the death of these nineteen family members, instead of weeping, he starts to pen something. His friends got a chance to see what he had written. He wrote a poem to his father in these words:

*“Despite being encumbered with calamities, to smile is within my nature,
I do not know how to shed tears upon any problem.”*

On the second occasion, when he is informed that the remaining family members are murdered as a form of punishment for his unwavering stance against the British, he writes another letter wherein he says:

*“In your love (O Allah ﷺ!), I have sustained a mountain of grief over my head,
whatever happens let it happen.
I have abandoned the life of ease and comfort, so whatever happens let it happen.”*

O you who vilify him! How can you unleash your abuse against such a personality? Maulânâ Ahmad Lahori used to submit: “Ahmad’s head does not contain that which Husain Ahmad’s shoes contain.”

Friends! Professor Yûsuf Salîm Chisti who is still in Lahore today says: “All my life I used to verbally abuse Maulânâ Husain Ahmad Madani but when West Pakistan was formed, I recalled one of his advices. He advised the people, ‘Don’t divide Pakistan into two separate parts. Form a unified country.’” The same professor Yûsuf Salîm Chisti went to the grave of Maulânâ Madani at Deoband and whilst crying bitterly, he lamented: “Husain Ahmad! Your foresight turned out to be true. Alas! Alas!”

Maulânâ Ahmad Lahori’s son, Maulânâ Ubaidullâh once came to Allâmah Anwar Shâh Kashmîri (*Rahmatullâhi alaih*) and submitted: “Inform me of how my sin of verbally abusing Maulânâ Husain Ahmad Madani can be forgiven.”

Nonetheless, Friends! These were personalities of a very lofty status. Nowadays, many people whose knowledge is confined to the four walls of the colleges and universities and who are ill-acquainted with history have a tendency to verbally abuse Maulânâ Madani (*Rahmatullâhi alaih*). Reading a few books and listening to a few critiques incites them to be critical of him. How strange? There is no doubt that the annals of this subcontinent’s history has failed to reproduce another man like him. A man who fought the British in

India, a man who was a king of religious education, a man who was an illuminated seal of spiritual knowledge. The Muslim world should be proud of this outstanding freedom-fighter.

The lofty status of Maulânâ Abul Kalâm Âzâd

Those who verbally abuse Maulânâ Abul Kalâm Âzâd should also rectify their error.

O you who are critical of Maulânâ Abul Kalâm Âzâd! You regard a man who had a difference of opinion over the formation of Pakistan as a traitor? Why don't you regard as treacherous those people who surrendered to the British? Why don't you criticise those who licked the shoes of the British? Why don't you vilify those who sold themselves over to the British in exchange of a few acres of land? Abul Kalâm Âzâd was never a traitor! On the basis of a few differences he had over the formation of Pakistan, you are hurling false accusations against him? You have overlooked the sterling Tafsîr he has compiled of the Holy Qurân! By Allâh! His monthly journal, Al-Hilâl, had driven a spirit of freedom into the people like no other journal did.

The same Abul Kalâm Âzâd who was imprisoned in Rânci jail by the British colonialists. After three years in prison, his wife passed away. The British court sent a release warrant to the warder authorising his release for a period of

three days only. Maulânâ Âzâd responded by scrolling at the back of the warrant: “O you British! I am not prepared to accept your release warrant. Tomorrow on the day of judgement, I will meet my wife. Leave me alone.”

Once somebody had sent him a gift of ten thousand rupees in recognition of his endeavours against the British. He sent it back saying: “Aren’t you ashamed of yourself? You wish to purchase my pen with this money? No power in the world can purchase the pen of Abul Kalâm!”

Friends! Many journalists and unscrupulous editors here in Pakistan are very eager to embellish their own writings by being critical of the writings of Abul Kalâm Âzâd. They should realize that he was Abul Kalâm (literally, father of speech). When Shorish Kashmîri went to Maulânâ Âzâd’s grave after his death, he uttered the following lines of poetry:

“Alas! What a strange scene of the hereafter this is; there is ashk (tears) but no Ashiqi (beloved).

The splendour of the earth has disappeared as the horizon lacks the openly affectionate guide.

Ah! Who is unwilling to be sacrificed over your death and separation.

I am still unconvinced of your sudden death.

I think to myself that where is the man with multiple intellects.

The magnanimity of the pen has been plundered and the power of the tongue has

been depleted

*Our faces have lost their lustre as our leader of the caravan has departed but,
I am still unconvinced of your sudden death.*

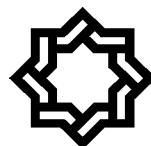
*Who is it that will not go around your tomb with a broken-heart and a slow pace?
All the people; the ordinary as well as the elite have submitted to their sorrows
before your grave.*

I am still unconvinced of your sudden death.”

He later repeated these verses to Atâullâh Shâh Bukhâri who took pleasure in these lines and added:

*“You have awoken my dreamy eyes.
One of the stars of the earth have ascended to the skies
but I am still unconvinced of your sudden death.”*

The end



مُتَّقَّى

